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A TURKISH ALCHEMICAL TREATISE: ‘ĀŞIḲ PAŞA’S *RİSĀLE-İ KİMYĀ*

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ABSTRACT

Old Anatolian Turkish, belonging to the Oghuz group of Turkic languages, was a written literary language used from the beginning of the thirteenth century to the end of the fifteenth century in and around Anatolia. Many works in prose and verse as original, adaptation or translation were produced on various subjects with diverse literary genres and forms in both Old Anatolian Turkish and its descendant, Ottoman Turkish. Astronomy, geography, physics, agriculture, medicine, and alchemy are among the most common topics of the non-literary works drawn up during and after this period. Alchemy, which also forms the subject of this paper, is identified as the transmutation of the base metals into precious ones, such as gold and silver. Based on the critical edition and translation of *Risāle-i Kimyā* (“The treatise on alchemy”) written by ‘Āşıḳ Paşa (b. 670/1272, d. Kırşehir 732/1333), this paper aims to introduce the treatise in question. As far as it can be determined, *Risāle-i Kimyā* survives in three manuscript copies, one of which is in the Süleymaniye Manuscript Library in Istanbul. The second one is in the Atatürk Library of the Istanbul Metropolitan Municipality and the third one is in the Hasan Paşa Public Library in Çorum, Turkey.

Keywords: ‘Āşıḳ Paşa, *Risāle-i Kimyā*, *Kimya Risalesi*, Old Anatolian Turkish, alchemy

ESKİ KİMYAYA İLİŞKİN TÜRKÇE BİR RİSALE: ‘ĀŞIḲ PAŞA’NIN *RİSĀLE-İ KİMYĀ*SI

ÖZ

Türk dillerinin Oğuz grubuna ait olan Eski Anadolu Türkçesi on üçüncü yüzyılın başından on beşinci yüzyılın sonuna kadar Anadolu ve çevresinde kullanılan edebî bir dildir. Hem Eski Anadolu Türkçesiyle hem de onun ardılı Osmanlı Türkçesiyle muhtelif konularda çeşitli edebî tür ve şekillerle orijinal, uyarlama ve çeviri olarak manzum ve mensur çok sayıda eser üretilmiştir. Astronomi, coğrafya, fizik, ziraat, tıp ve eski kimya bu dönem ve sonrasında kaleme alınan edebiyat dışı eserlerin en yaygın konuları arasındadır. Bu

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çalışmanın konusunu da oluşturan eski kimya, esas metallerin altın ve gümüş gibi kıymetli olanlarına dönüşümü olarak tanımlanmaktadır. ʻĀṣıḳ Paşa (d. 670/1272, ö. Kırşehir 732/1333) tarafından kaleme alınmış *Risāle-i Kimyā*'nın tenkitli neşri ve tercümesi temelinde, bu mevcut yazı mevzubahis risaleyi tanıtmayı amaçlamaktadır. Belirlenebildiği kadarıyla, *Risāle-i Kimyā*'nın üç yazma nüshası bulunmaktadır. Bunlardan ilki İstanbul Süleymaniye Yazma Eser Kütüphanesi'ndedir. İkincisi İstanbul Büyükşehir Belediyesi Atatürk Kitaplığı'nda ve üçüncüsü Çorum Hasan Paşa Halk Kütüphanesi'ndedir.
Anahtar Sözcükler: ʻĀṣıḳ Paşa, *Risāle-i Kimyā*, *Kimya Risalesi*, Eski Anadolu Türkçesi, eski kimya

1. Introduction

Old Anatolian Turkish, which belongs to the Oghuz group of Turkic languages, was a literary language written in the Arabic script from the beginning of the thirteenth century until the end of the fifteenth century in and around Anatolia. During and after this period, especially in the early Ottoman Turkish, not only literary works, but also non-literary works in both prose and verse were produced as original, adaptation or translation on a wide range of subjects such as astronomy, geography, physics, agriculture and medicine. Among these subjects, alchemy can be defined as the transmutation of the base metals into precious metals in the medieval period, especially gold and silver and that is considered as the predecessor of modern chemistry.[1] Throughout the historical development of Turkic languages, works on alchemy were first documented in Old Anatolian Turkish and continued to be written in Ottoman Turkish. However, it should be emphasized that written sources in historical Turkic languages also offer rich elements concerning alchemy on lexical and phrasal levels.[2]

Ottoman sources disapproved alchemical activities since dealing with alchemy increases the level of poverty according to the Ottoman scholars. This does not mean that the Ottoman poets and writers did not show interest in alchemy considering that the number of books and treatises on alchemy reached its zenith during the Ottoman period. Until the rise of modern chemistry in the middle of the nineteenth century, pioneer studies of this field were written in both Arabic and Ottoman Turkish under the influence of Greco-Islamic alchemical lore in the Ottoman world. One of these examples belongs to ʻĀṣıḳ Paşa, who was one of the most prolific poets of his era. He left behind a great number of written works in verse. Although almost all of his

[1] For comprehensive studies on alchemy, the origin of Islamic alchemy, and its representatives, see Manfred Ullmann, *Die Natur- und Geheimwissenschaften im Islam*, Brill, Leiden & Cologne, 1972, pp. 145–270; idem, "al-Kīmiyā'", In *The Encyclopaedia of Islam - New Edition*, edited by C. E. Bosworth, E. van Donzel, et al., Brill, Leiden, vol. V: Khe–Mahi, 1986, pp. 110-115; Regula Forster, "Alchemy", In *Encyclopaedia of Islam - Three*, edited by Kate Fleet, Gudrun Krämer, et al., Brill, Leiden & Boston, vol. 2, 2016, pp. 15-28. As for Turkish alchemical writing, the most detailed study on Ottoman alchemical literature and alchemist can be found in Tuna Artun, *Hearts of Gold and Silver: The Production of Alchemical Knowledge in the Early Modern Ottoman World*, Princeton University, Unpublished PhD Dissertation, 2013, pp. 8-63.

[2] *Dīvānu Luġāti't-Turk* ("Compendium of the Turkic Dialects") written between 1072 and 1074 by Maḥmūd al-Kāşġarī, for example, includes vocabularies related to metals, minerals, and precious stones, see Robert Dankoff and James Kelly, *Maḥmūd al-Kāšγarī. Compendium of Turkic Dialects (Dīwān Luγāt at-Turk)*, Part III, Harvard University, Duxbury, Massachusetts, (Sources of Oriental Languages and Literatures. 7. Turkish Sources. VII.), 1985, p. 249.

works deals with Islamic mysticism, his treatise, *Risāle-i Kimyā*[3] ("The treatise on alchemy"), is a significant source on alchemical knowledge written in Old Anatolian Turkish.

In the second part of his article written in 1954, Agâh Sırrı Levend first published in a facsimile edition of *Risāle-i Kimyā* on the basis of an undated manuscript copy found in the Hasan Paşa Public Library in Çorum with the catalogue number 18 Hk 2889/3.[4] Due to the absence of the poetic meter in numerous couplets and the presence of the complicated expression in the manuscript, the treatise in question was viewed by him with suspicion on whether 'Āşıḳ Paşa actually wrote the work.[5] Since Levend's facsimile edition was based on one manuscript copy, the arguments presented by him should be thought of as prior evaluations on the text. It should be noted that the treatise has also two more copies and these two copies are completed, unlike the copy described by Levend. All these copies enable researchers to make a comparative analysis of this text.

The purposes of this study, which has been planned as an article, are to introduce *Risāle-i Kimyā* and its copies, to examine the orthographic characteristics of the copies, and to present a full critical edition with reference to three copies of the treatise, together with English translation. Before providing information about the work and its copies, it will be useful to address 'Āşıḳ Paşa's life and works in order to have a general idea.

2. 'Āşıḳ Paşa's Life and Works

'Āşıḳ Paşa (b. 670/1272, d. Kırşehir 732/1333), whose full name was 'Alā' al-Dīn 'Alī, was a famous Turkish poet and sufi.[6] He wrote poems under the pen name (*makhlas*) 'Āşıḳ that is a word of Arabic origin and means 'lover'. Little is known about the life of 'Āşıḳ Paşa, general knowledge of him is based principally on a few sources, such as *Menāḳıbü'l-Ḳudsiyye fī Menāṣıbi'l-Ünsiyye* written by Elvan Çelebi (d. after 760/1358-59)[7], the son of 'Āşıḳ Paşa, in the fourteenth century and *Amasya Tarihi* ("The History of Amaseia") by Hüseyin Hüsâmeddin Yasar ('Abdī-

[3] Indeed, the title of *Risāle-i Kimyā* does not appear in any manuscript copies of the text. This alchemical work surviving in three copies carries two different titles, one of which is *Ḥaẓā Risāle-i ʿĀşıḳ Paşa* and the other title is *Risāle-i ʿĀşıḳ Paşa der Ḥaḳḳ-ı Kimyā*. Since both titles do not essentially inform readers about the contents of this significant treatise, I use the title to make it more understandable, just as Levend introduced the work as *Kimya Risalesi* in 1954.

[4] Agâh Sırrı Levend, "'Āşıḳ Paşa'nın Bilinmiyen İki Mesnevisi Daha Hikâye ve Kimya Risalesi", *Türk Dili Araştırmaları Yıllığı Belleten*, 1954, pp. 275-284.

[5] Ibid., p. 276.

[6] The aim of the present chapter is to provide a brief overview on 'Āşıḳ Paşa's life and works. For further detailed information about 'Āşıḳ Paşa, see Fahir İz,"'Āshīḳ Pasha", In *The Encyclopaedia of Islam - New Edition*, edited by H. A. R. Gibb, J. H. Kramers, et al., Brill, Leiden, vol. I: A-B, 1960, pp. 698-699; M. Fuad Köprülü, "Âşık Paşa", In *İslâm Ansiklopedisi - İslâm Âlemi Tarih, Coğrafya, Etnografya ve Biyografya Lugati*, Milli Eğitim Basımevi, İstanbul, 1978, pp. 701-706; Günay Kut, "Âşık Paşa", In *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, Türkiye Diyanet Vakfı, Ankara, 1991, vol. 4, pp. 1–3; Kemal Yavuz, "Âşık Paşa", *Selçuk Üniversitesi Türkiyat Araştırmaları Dergisi - Prof. Dr. A. Bican Ercilasun'a Armağan,* 13, 2003, pp. 29-39; Mehmet Fatih Köksal, "Âşık Paşa", In *Türk Edebiyatı İsimler Sözlüğü*, 2014 <www.turkedebiyatiisimlersozlugu.com> (Accessed online at 30 September 2017. Entry number: 25265).

[7] Edited in Latin alphabet transcription by Mertol Tulum, *Tarihî Metin Çalışmalarında Usul: Menâkıbu'l-Kudsiyye Üzerinde Bir Deneme*, Deniz Kitabevi, İstanbul, 2000.

zāde Ḥusāyn Ḥusām al-Dīn, b. Amasya 1869, d. Istanbul 1939).[8] ʻĀṣıḳ Paşa was the son of Baba Muḫliş[9] and the grandson of Baba Ilyās (Bābā Ilyās-i Khurāsānī, d. 638/1240) who was a Turkoman sufi shaikh and established the Bābā'i sect after his migration in Anatolia at the beginning of the thirteenth century.[10] He received a religious education from Süleymān-ı Ḳırşehrī and a khalifa of Baba Ilyās, Shaikh ʻOs̱mān.[11] Then, he got married to the daughter of Shaikh ʻOs̱mān. ʻĀṣıḳ Paşa, who learned various sciences, took part in several political activities of his own period and served as vizier to Anatolian governor Timurtaş (d. 722/1321).[12] It is evident from his works that he had knowledge of Islamic sciences and mysticism.[13] ʻĀṣıḳ Paşa's works are mentioned in various studies written by several scholars including especially Fahir İz (1960), M. Fuat Köprülü (1978), Günay Kut (1991), Kemal Yavuz (2003), and M. Fatih Köksal (2014). The following is a short description of his works:

Ġarīb-nāme which was written in verse in 730/1330, is the best known work of ʻĀṣıḳ Paşa. As a mystic and didactic book, *Ġarīb-nāme* begins with a prose introduction in Persian, and is composed of ten chapters (*bāb*), each of which consists of ten stories (*dāsitān*). It is made up of roughly 11.000 couplets in *ramal* and there are multiple copies of the text in Turkey and in libraries outside of Turkey. In 2000, Kemal Yavuz published the facsimile of *Ġarīb-nāme* together with a transliterated edition and its prose rendition.[14] *Faḳr-nāme*, consisting of 161 couplets written in *ramal*, is a short *mathnawi* and has been recorded in two manuscripts, one of which is kept in the Biblioteca Casanatense in Rome with a catalogue number of Turca 2054 and the other one is held in the Muradiye Library in Manisa under the archive number of 1153.[15] Comprised of 39 couplets written in the *ramal* meter, *Vaṣf-ı Ḥāl* is also a small *mathnawi* of ʻĀṣıḳ Paşa. In an article bearing the date 1953, A. Sırrı Levend provided facsimiles of *Faḳr-nāme* and *Vaṣf-ı Ḥāl* and transcribed editions of both manuscripts.[16] *Ḥikāye* in the form of a *mathnawi* consists of 59 couplets written in *ramal* and A. Sırrı Levend has published a transliterated edition of this work with an

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[8] On Hüseyin Hüsâmeddin Yasar's life and works, and for further readings, see Turgut Akpınar, "Hüseyin Hüsâmeddin Yasar", In *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, Türkiye Diyanet Vakfı, Ankara, 1998, vol.18, pp. 551-552.

[9] I could not find any information on the life of Baba Muḫliş except for some knowledge given by Elvan Çelebi in his above-mentioned work, see Ahmet Ağırakça, "Menâkibu'l-Kudsiyye'ye Göre Babaî Şeyhi Muhlis Paşa'nın Anadolu Selçuklu Tahtına Geçişi", *Tarih Dergisi*, 34, 1983-4, pp. 91-100.

[10] For further details about Baba Ilyās, see Ahmet Yaşar Ocak, "Baba İlyas-ı Horasani", In *Encyclopaedia of Islam – Three*, edited by Kate Fleet, Gudrun Krämer, et al., Brill, Leiden, vol. 1, 2015, pp. 48-50; idem, "Baba İlyas", In *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, Türkiye Diyanet Vakfı, Ankara, 1991, vol. 4, p. 368.

[11] Günay Kut, "Âşık Paşa", In *Türkiye Diyanet Vakfı İslam Ansiklopedisi*, Türkiye Diyanet Vakfı, Ankara, 1991, vol. 4, p. 2.

[12] M. Fuad Köprülü, "Âşık Paşa", In *İslâm Ansiklopedisi - İslâm Âlemi Tarih, Coğrafya, Etnografya ve Biyografya Lugati*, Milli Eğitim Basımevi, İstanbul, 1978, p. 701.

[13] Ibid., p. 703.

[14] Kemal Yavuz, *Garib-name (Tıpkıbasım, Karşılaştırmalı Metin ve Aktarma)*, 6 vols., Türk Dil Kurumu Yayınları, Ankara, 2000. (AKDTYK. TDK. 764/1-764/2.)

[15] Ettore Rossi, "Studi su manoscritti del *Ġarībnāme* di ʻĀšiq Paša nelle biblioteche d'Italia", *Rivista degli Studi Orientali*, 24, 1949, pp. 111-112; Agâh Sırrı Levend, "'Āṣıḳ Paşa'nın Bilinmiyen İki Mesnevisi Faḳr-nāme ve Vaṣf-ı Ḥal", *Türk Dili Araştırmaları Yıllığı Belleten*, 1953, p. 206.

[16] Agâh Sırrı Levend, "'Āṣıḳ Paşa'nın Bilinmiyen İki Mesnevisi Faḳr-nāme ve Vaṣf-ı Ḥal", *Türk Dili Araştırmaları Yıllığı Belleten*, 1953, pp. 205-284.

introduction that notes a description and orthographic features of the manuscript.[17] Another short *mathnawi* of ʻĀşıḳ Paşa, *Fürḳat-nāme* is made up of 56 couplets written in the *hazaj* meter and has been edited by O. Kemâl Tavukçu.[18] *Kelām-ı ʻĀşıḳ Paşa*[19] preserved in the National Library of Turkey in Ankara with a catalogue number of Yz. A 3103/6 is composed of 158 couplets. Zeki Kaymaz has prepared a published and facsimile edition of the manuscript with a short introduction.[20] *Elif-nāme* of ʻĀşıḳ Paşa contains 29 ghazals and Mustafa Demirel has published the work in question in Latin transliteration based on four copies with a glossary.[21] *Risāle fī Beyāni's-Semā'* is the only prose work of ʻĀşıḳ Paşa, its reliable critical edition based on three copies has been produced by M. Fatih Köksal and Şaban Kırlı.[22] Moreover, ʻĀşıḳ Paşa's verses in various forms found in anthologies have also survived until today.[23] Apart from the aforementioned works, there is also another short work of ʻĀşıḳ Paşa entitled *Risāle-i Kimyā* which is the main focus of this paper.[24]

3. ʻĀşıḳ Paşa's Alchemical Treatise: *Risāle-i Kimyā*

3.1. The Copies and Their Descriptions

As far as it can be determined, *Risāle-i Kimyā* is preserved in three copies, one of which is in the Süleymaniye Manuscript Library in Istanbul. The second one is in the Atatürk Library of the Istanbul Metropolitan Municipality and the third one is in the Hasan Paşa Public Library in Çorum. General information on the copies is as follows:

Süleymaniye Manuscript Library, Kara Çelebizade Collection ms. no. 359 (hereafter KÇ): This copy is composed of 3 folios (65v-68r), on each page of which 19 lines are written in *taʿlīq* style of the Arabic script, is preserved in the Süleymaniye Manuscript Library in Istanbul with a catalogue number of Kara Çelebizade 359/11. Entitled *Haẕā Risāle-i ʿĀşıḳ Paşa*, the present manuscript was copied in 1072/1661-

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[17] Agâh Sırrı Levend, " ʻĀşıḳ Paşa'nın Bilinmiyen İki Mesnevisi Daha Hikâye ve Kimya Risalesi", *Türk Dili Araştırmaları Yıllığı Belleten*, 1954, pp. 265-284.

[18] Orhan Kemâl Tavukçu, "Âşık Paşa'nın Bilinmeyen Bazı Gazelleri ve Bir Mesnevisi", *Yedi İklim*, 62, 1995, pp. 51–55.

[19] This work, which has no title, was first called as *Kelām-ı ʻĀşıḳ Paşa* by M. Fatih Köksal, "Âşık Paşa", In *Türk Edebiyatı İsimler Sözlüğü*, 2014 <www.turkedebiyatiisimlersozlugu.com> (Accessed online at 30 September 2017. Entry number: 25265).

[20] Zeki Kaymaz, "Âşık Paşa'nın Yayımlanmamış Bir Şiiri Üzerine", In *II. Âşık Paşa Sempozyumu 7-9 Haziran 2001, Kırşehir: Bildiriler,* edited by E. Ülgen and A. Ülgen, Beşir Kitabevi, İstanbul, 2008, pp. 145–154.

[21] Mustafa Demirel, " ʻAşık Paşa'nın Elif-nâmesi ve Dil Özellikleri", *Bilig*, Güz 1996, pp. 202-246. There is another edition of the text based on three copies: Zeki Kaymaz, "Âşık Paşa'nın Elif-nâme'si", *İnönü Üniversitesi Sosyal Bilimler Dergisi*, 2/2, 1996, pp. 302-332.

[22] Mehmet Fatih Köksal and Şaban Kırlı, "Âşık Paşa'nın Sema Risalesi: Risâle-i fî Beyâni's-Semâ'", *Türklük Bilimi Araştırmaları*, XXXIII, Bahar 2013, pp. 165-206.

[23] For a complete listing of ʻĀşıḳ Paşa's poems, see Mehmet Fatih Köksal, "Âşık Paşa'nın Şiirleri ve Bilinmeyen İki Gazeli", In *Burhan Paçacıoğlu Armağanı*, edited by E. Eminoğlu and H. Yekbaş, Es-form Ofset, Sivas, 2013, pp. 41-50.

[24] For a detailed discussion about whether the treatise in question had indeed been written by ʻĀşıḳ Paşa or not, see Agâh Sırrı Levend, " ʻĀşıḳ Paşa'nın Bilinmiyen İki Mesnevisi Daha Hikâye ve Kimya Risalesi", *Türk Dili Araştırmaları Yıllığı Belleten*, 1954, pp. 275-276; Mehmet Fatih Köksal, "Âşık Paşa", In *Türk Edebiyatı İsimler Sözlüğü*, 2014 <www.turkedebiyatiisimlersozlugu.com> (Accessed online at 30 September 2017. Entry number: 25265).

2. It consists of 83 couplets in seven chapters and the heading in the manuscript is written with crimson ink, but the subheadings are written with black ink. For the critical edition of the text, this copy was identified as a primary copy.

Atatürk Library of the Istanbul Metropolitan Municipality, Muallim Cevdet Manuscripts no. K. 180 (hereafter MC): This copy is located in the Atatürk Library of the Istanbul Metropolitan Municipality under Muallim Cevdet Manuscripts K. 180/16. Written in *taʿlīq* style of the Arabic script, the copy is made up of 3 folios (84r-86r), each page containing 19 lines. It bears the title *Haẕā Risāle-i ʿĀṣıḳ Paşa* and was copied around 1090/1679-80. The present manuscript consists of 81 couplets in seven chapters and the heading and subheadings are in crimson ink. For the critical edition of the text, this copy was identified as a synchronous copy.

Hasan Paşa Public Library in Çorum, ms. no. 18 Hk 2889 (hereafter HP): This copy is currently located in the Hasan Paşa Public Library in Çorum, Turkey and carries the identification number of 18 Hk 2889/3. The manuscript, written in *naskh* style of the Arabic script, comprises 3 folios (30r-31v) with 35–40 lines to the page. In addition, the last five lines of all folios had been almost completely destroyed. It is entitled as *Risāle-i ʿĀṣıḳ Paşa der Ḥaḳḳ-ı Kimyā* and there is no date regarding when it was copied. Essentially, it is unclear where the present copy of this text begins and where it ends. There are both poetic sections and prose sections in this copy. However, it could be argued that only some poetic sections are related to the original text. For this reason, the poetic parts that match the other two copies have been used to compare in the critical edition of the text. When compared to the other two copies of the text, it could be stated that this is an incomplete copy in terms of quantity of the couplets, since it roughly consists of 58 couplets.[25] For the critical edition of the text, this copy was identified as a synchronous copy as well.

3.2. Some Orthographical Notes to the Copies of *Risāle-i Kimyā*

The orthographic characteristics and linguistic analysis of the works produced in Old Anatolian Turkish were handled in detail in almost all published studies. Therefore, instead of referring to the linguistic points that have been stated many times in various studies, I would prefer presenting the significant orthographic characteristics of the copies of *Risāle-i Kimyā* by giving examples from these copies in the following.

Looking at the works written in the period of Old Anatolian Turkish, the vowels in internal position are not usually written in Turkic words under the influence of the Arabic writing tradition except for texts with Arabic vowel marks, because Turkic words in that period had mostly a conventional writing system. However, when the copies of *Risāle-i Kimyā* are examined, it is clearly discerned that the first of the orthographic features that draw attention among the copies, is related to the writing of the vowels in Turkic words. To be more precise, the copies of *Risāle-i Kimyā* display an inconsistent appearance at the point of the writing of the vowels in internal position. To give an example, while the possessive determiner *anuŋ* 'his/her/its' is written as انك or آنك<anuŋ> in KÇ and HP, this word has three different graphic

[25] According to M. Fatih Köksal, the copy held in the Hasan Paşa Public Library in Çorum as ms 18 Hk 2889/3, consists of 63 couplets in an introduction and six short sections (Köksal 2014), but it is not specified on what basis this count is presented.

forms in MC as follows (Table 1). The graphic forms in MC present not only an orthographic feature, but the dual-use of the word as *anuŋ* and *anıŋ* in that period in which this manuscript was copied also sheds light on. Furthermore, indication of the vowels in writing in Old Anatolian Turkish is to be regarded as the influence of the Old Uyghur writing tradition.

Table 1

Couplet	06	19	28	38	39	59	61
KÇ	انك <anuŋ> 65v19	آنك <anuŋ> 66r14	آنك <anuŋ> 66v5	آنك <anuŋ> 66v15	انك <anuŋ> 66v16	آنك <anuŋ> 67r19	(i) آنك (ii) آنك <anuŋ> 67v3
MC	انوك <anuŋ> 84r7	–	انك <anuŋ> 84v12	انيك <anıŋ> 85r3	انيك <anıŋ> 85r4	انك <anuŋ> 85v5	(i) انوك (ii) انوك <anuŋ> 85v8
HP	انك <anuŋ> 30r14	انك <anuŋ> 30r28	انك <anuŋ> 31v6	انك <anuŋ> 31v17	انك <anuŋ> 31v18	انك <anuŋ> 30v9	–

An orthographic feature similar to the above example could be identified in the table below (Table 2). While the phrase *bilüŋ* ‘Know!’ is written as بيلك or بلك<bilüŋ> in KÇ and HP, it is written as بيلوك<bilüŋ> with all vowels in internal position on the ninth line of MC 85r. However, the same phrase is also attested as بلك<bilüŋ> without vowels on the second line of MC 85v.

Table 2

Couplet	43	54
KÇ	بيلك <bilüŋ>67r2	بيلك <bilüŋ>67r14
MC	بيلوك <bilüŋ>85r9	بلك <bilüŋ>85v2
HP	بلك <bilüŋ>31v22	بلك <bilüŋ>30v4

The following table (Table 3) demonstrates also the examples using the vowels in writing from the copies of *Risāle-i Kimyā*. It is worth noting that the manuscript MC differs from the other copies in the indication of the vowels in internal position with the exception of the phrase *ṣaḳın* ‘Beware!’.

Table 3

Couplet	09	41	53	75	75	80
KÇ	ايشت	صقين	كزلودر	نتكم	ايلدك	ديدك
	<ėşit>	<ṣaḳın>	<gizlüdür>	<nėtekim>	<eyledüŋ>	<dėdük>
	66r4	66v18	67r13	67v18	67v18	68r4
MC	ايشيت	صقن	كيزلودر	نتكيم	ايلدوك	ديدوك
	<ėşit>	<ṣaḳın>	<gizlüdür>	<nėtekim>	<eyledüŋ>	<dėdük>
	84r11	85r6	85v1	86r4	86r4	86r9
HP	ايشت	صقين				
	<ėşit>	<ṣaḳın>	–	–	–	–
	30r18	31v20				

In KÇ, the alveolar /ç/ in Turkic words is regularly written with letter /چ/, but it can be said about the differences between the copies that this consonant is spelled with letter /ج/ in many cases in MC and HP as follows (Table 4). Irrespective of whether it is represented with letter /چ/ or /ج/, the consonant was transcribed as /ç/ in the critical edition of the text. In a similar vein, even though the bilabial /p/ in the gerund *–(U)p* is given with letter /ب/ in the copies, it was preferred that this letter was transcribed as /p/ in the critical edition.

Table 4

Couplet	03	11	14	23	54	69
KÇ	چوقدرر	چوق	آنكيچون	نيچه	اوچدر	اچماغه
	<çoḳ durur>	<çoḳ>	<anuŋıçun>	<nėçe>	<üçdür>	<uçmaġa>
	65v16	66r6	66r9	66r23	67r14	67v11
MC	جوقدرر	چوق	انكيجون	نيجه	اوجدر	اوجماغه
	<coḳ durur>	<çoḳ>	<anuŋıcun>	<nėce>	<ücdür>	<ucmaġa>
	84r4	84r13	84r16	84v6	85v2	85v16
HP	جوقدرر	جوق	انكايجون	نجه		
	<coḳ durur>	<coḳ>	<anuŋ icün>	<nėce>	–	–
	30r11	30r20	30r23	30r33		

It is well known that the labialization is one of the most characteristic features of Old Anatolian Turkish. The reason for this is that some consonants such as /b, m, ŋ, p/ constitute instances of labialization on some suffixes. When compared the copies of this treatise in terms of lexeme, it is seen that there are examples of labialization with the adjectival *+lU* and on a word level. Nevertheless, some elements that can be considered as examples of labialization are documented as an example of delabialisation in another copy. With regards to examples of labialization and delabialisation, the copies do not demonstrate a consistent structure as the following (Table 5).

Table 5

Couplet	03	05
KÇ	كندو	خيرلى
	<gendü>65v16	<ẖayırlı>65v18
MC	كندى	خيرلو
	<gendi>84r4	<ẖayırlu>84r5
HP	كندو	
	<gendü>30r11	–

The treatise in question embodies considerable Arabic and Persian loanwords including various terms for alchemy. However, when the copies in the spelling of these loanwords are considered, it will be discerned that the copies with the exception of examples in KÇ contain miswritings arising from incorrect punctuation of Arabic letters, such as /ح, خ, ص, ض/. Since the incorrect forms in MC and HP are not even inluded as a variant in dictionaries, the following spelling mistakes (Table 6) have to be understood as a scribal mistake in almost all cases.

Table 6

Couplet	05	33	35	36	47	65
KÇ	تختنه	مخمر	نفت	نفت	قصدير	تحمير
	<taḫtına>	<muḫammer>	<neft>	<neft>	<ḳaṣdīr>	<taḫmīr>
	65v18	66v10	66v12	66v13	67r6	67v7
MC	تحتنه	محمر	نفط	نفط	قضدير	تخمير
	<taḥtına>	<muḥammer>	<nefṭ>	<nefṭ>	<ḳażdīr>	<taḫmīr>
	84r6	84v17	84v19	85r1	85r13	85v12
HP	تحتنه	محمر	نفس		قصدير	
	<taḥtına>	<muḥammer>	<nefs>	–	<ḳaṣdīr>	–
	30r13	31v11	31v13		31v24	

3.3. The Critical Edition and The English Translation of the Text

3.3.1. The Critical Edition[26]

Haẕā Risāle-i ʿĀṣıḳ Paşa[27]

KÇ 65v
MC 84r
HP 30r

01 evvel Allāh adını yād ėdelüm
cān u dil mülkini ābād ėdelüm

02 ol durur[28] cümle cihānı var ėden
yėri ḳāyim gökleri devvār[29] ėden

[26] I have mainly followed the transcription systems used by Hazai and Tietze (2006, pp. 35-39) in the edition of *Ferec baʿd eş-şidde.* In addition, I have employed square brackets [] to indicate my additions relating to the parts that are not available in any copy of the treatise.

[27] HP 30r8: Risāle-i ʿĀṣıḳ Paşa der Ḥaḳḳ-ı Kimyā

[28] HP 30r10: oldur

[29] HP 30r10: var

03 gendü[30] vāhid illā ṣunʿı çoḳ durur
daḫı miṩli vü ṣerīki yoḳ durur[31]

04 ḥabībi[32] ol Muḥammed Muṣṭafādur
cān u dil mülkine ʿayn-ı ṣafādur[33]

05 ḫayırlı[34] isteyene cān olan ol[35]
risālet taḫtına[36] sulṭān olan[37] ol

06 anuŋ taʿẕīmine yoḳdur nihāyet
zīrā Ḥaḳḳ aŋa ḳılmışdur hidāyet[38]

KÇ 66r **07** anuŋ aṣḥabıdur cümle velī hem
Ebū Bekir ü ʿÖmer ʿOṩmān ʿAlī hem

08 ḫuṣūṣā alına olsun taḥiyyāt
daḫı aṣḥabına olsun ṩeniyyāt[39]

der beyān-ı dühn ü āb

09 ėṣit ėmdi ėdeyin[40] bir ḫōṣ[41] kelām
ger buyurursa baŋa rabbü'l-enām

10 emr anuŋdur zīrā[42] oldur pādiṣāh
bī-ṣerīk ü[43] bī-vezīr ü[44] bī-sipāh

11 ḳādir oldur ḳudretine ḥadd[45] yoḳ
nė dilerse yaradur ol ṣunʿı çoḳ

12 yėr içinde yaradıbdur[46] dühn ü[47] āb
hem anuŋ ḳudretine yoḳdur ḥesāb[48]

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[30] MC 84r4: gendi
[31] MC 84r4: bir daḫı miṩli ṣerīki yoḳ durur
[32] HP 30r12: ism-i ḥabībi
[33] HP 30r12: ol durur paṣa
[34] MC 84r6: ḫayırlu
[35] HP 30r13: isteyene cümle hem cān olan ol
[36] MC 84r6 and HP 30r13: taḫtına
[37] MC 84r6: ola
[38] HP 30r14: ger zīrā aŋa Ḥaḳḳ ḳılmış hidāyet
[39] HP 30r16: hem daḫı ehline olsun taḥiyyāt. MC 84r9: taḥiyyāt. This word at the end of the line in KÇ is to be read and translated according to MC.
[40] MC 84r11: ėdem
[41] HP 30r18: –
[42] HP 30r19: yėrde
[43] HP 30r19 and MC 84r12: –
[44] HP 30r19 and MC 84r12: –
[45] MC 84r13: ḥaddi
[46] HP 30r21: yaradur hem. MC 84r13: yaradur ol
[47] HP 30r21: –
[48] HP 30r21: ḳudretine yoḳ durur aŋla aṣlā ḥicāb. MC 84r14: ḥicāb

13 daḫı yėr üzre[49] bitürür[50] ol nebāt
dühn ü[51] ābıla vėrür aŋa[52] ḥayāt

14 anuŋıçun[53] her[54] nebātuŋ dühni[55] var
cümlesi[56] daḫı olur hem ābdār

15 daḫı ḥayvānātı ḫalḳ eyler Allāh
vėrür anlara nebātātdan[57] giyāh[58]

16 pes bulur anlar ḥayāt andan ḳamu
her biri sėver anı cāndan ḳamu

17 gerçi dāḫildür bulara çün türāb[59]
illā bunlarda daḫı var dühn ü[60] āb

MC 84v **18** ʿālem-i süflīde[61] pes her nė ki var
bu ikiden bilinür cümle esrār[62]

19 birisi anuŋ[63] taʿalluḳdur yėle
birisi daḫı taʿalluḳdur gile[64]

20 bu ikiden biter cümle ḥacerler
bu ikiden[65] müzeyyen cümle yėrler[66]

21 ḥarāretden birisi olur[67] cüvān
ruṭūbetden olur[68] birisi bārān[69]

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[49] HP 30r22: üze
[50] HP 30r22 and MC 84r15: yaradur
[51] HP 30r22 and MC 84r15: –
[52] MC 84r15: aŋa vėrür
[53] HP 30r23: anuŋ içün
[54] In KÇ, the word *hem* was written with letter /ڇ/.
[55] MC 84r16: dühn
[56] HP 30r23: cümle
[57] MC 84r17: nebātın
[58] HP 30r24: nebātāt u giyāh
[59] MC 84r19: gerçi dāḫildür bular içre türāb
[60] HP 30r26: –
[61] HP 30r27: māʾ-ı süflīden
[62] HP 30r27: bu ikisi anda vardur āşikār
[63] MC 84v2: daḫı
[64] The following couplet exists just in HP 30r29:
cümle eşcāra ėrür bundan ḥayāt
bu ikiden bilinür sırr-ı nebāt
[65] MC 84v3: ikiyile
[66] In HP 30r30, this couplet is as follows:
ism-i ḥacerler daḫı bunlardan biter
bu ikisi ʿālemi tezyīn ėder
[67] MC 84v4: olup
[68] MC 84v4: olup
[69] In HP 30r31, this couplet is as follows:
birisi olur ḥarāretde cüvān
birisi olur [ruṭūbetde bārān]

22 ʿālem-i ervāḥ içinde pes bular
ʿālem-i süflīye gelürler ey yār[70]

23 nèçe dürlü ṣūretile dünyede[71]
çıḳuban bunlar yörürler ey dede[72]

24 geh bunlardan olur zırnīḫ ü ʿaḳreb[73]
geh bunlardan olur zācıla hem ṣebb[74]

KÇ 66v **25** milḥdür aṣlı çün ṣābıla zācuŋ[75]
HP 30v bulardur aṣlı illā[76] imtizācuŋ

26 olur bu ikisi bèş dürlü eczā
bularuŋ kimi aʿlā kimi ednā

27 ana raḥmına düşse[77] bu iki ṣey[78]
ʿadālet bulsa bunlar çün olur ḥayy[79]

der beyān-ı ervāḥ

HP 31v[80] **28** èşit èmdi bu tedbīrüŋ beyānın
saŋa irṣād[81] èdem anuŋ nihānuŋ[82]

29 bize[83] keşf olduġıçun[84] uşbu[85] esrār
dèyelüm ṭapuŋa biz her[86] nè ki var[87]

30 nèdür milḥüŋ bil èmdi yèrde kārı
ṣuya ḳarışup[88] olur anda cārī

31 yolı uġrar anuŋ bir aḳ türāba
o ṭopraḳ[89] dutar[90] anı vèrmez āba

32 ṭuraraḳ anda ṣebb olur ḫarācī
èşit èmdi dèyelüm aṣl-ı zācı[91]

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[70] HP 30r32: ʿālem[-i süflīye gelürler ey yār]
[71] MC 84v6: dünyāda. HP 30r33: nèce dürlü ṣūret[ile dünyede].
[72] MC 84v6: arada. HP 30r33: [çıḳuban bunlar yörürler ey dede]
[73] HP 30r34: gāh bunlar[dan olur zırnīḫ ü ʿaḳreb]
[74] MC 84v7: hem zācıla ṣebb. HP 30r34: [gāh bunlardan olur zācıla hem ṣebb].
[75] HP 30v1: çü milḥdür aṣlı hem ṣebbile zācuŋ. MC 84v8: çü milḥdür aṣlı gerçi ṣebb [ü] zācuŋ
[76] MC 84v8: cümle
[77] HP 30v3: düşse ana raḥmına
[78] MC 84v10: ikisi
[79] HP 30v3: muʿtedil olup olurlar cümle ḥayy. MC 84v10: ʿadālet bulsa bunlar ḫavf olur mı
[80] In HP 31v, this poetry part starts after the third couplet.
[81] HP 31v6: irṣā[d]
[82] HP 31v6: beyānın
[83] HP 31v7 and MC 84v13: baŋa
[84] HP 31v7: olınca
[85] MC 84v13: bu
[86] MC 84v13: bir bir
[87] HP 31v7: dèyelüm ṭālibe biz bir nè kim var
[88] MC 84v14: ḳarışur
[89] HP 31v9 and MC 84v15: tobraḳ
[90] HP 31v9 and MC 84v15: ṭutar
[91] HP 31v10: zācı

33 eger milḥe düş olsa gil-i aḥmer[92]
ṭuraraḳ zāc olur anda muḥammer[93]

34 çü bildüŋüz nėdür[94] zācıla hem[95] şebb
bilüŋ ėmdi nėdendür zırnīḥ [ü] ʿaḳreb

35 eger sīmāba neft[96] olsa berāber
yėrüŋ[97] içinde olur zırnīḫ-i aḥmer

MC 85r **36** eger[98] neft[99] iki olsa bir sīmāba
olur ʿaḳreb ėrişür uşbu bāba[100]

37 bu dört şey zība ḳıla bil[101] bėş olur[102]
dem-ā-dem birbirisine[103] ėş olur[104]

38 bu bėş eczādan olur altı ecsād
ki her birine anuŋ[105] dėnilür ad[106]

39 biri[107] şems ve anuŋ[108] biri ḳamerdür[109]
ḳamu ecsād içinde muʿteberdür

40 ve illā dördi nāḳışdur bularuŋ
bular gele geçüre[110] rūzgāruŋ[111]

41 şaḳın aldanma hergiz sen bulara
zīrā bunlar varurlar[112] bād u nāra[113]

der beyān-ı ecsād

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[92] HP 31v11: eger milḥ ile düş olsa milḥ gīl-i aḥmer
[93] HP 31v11 and MC 84v17: muḥammer
[94] HP 31v12: nėdendür
[95] HP 31v12 and MC 84v18: –
[96] HP 31v13: nefs. MC 84v19: neft
[97] HP 31v13 and MC 84v19: yėr
[98] MC 85r1: –
[99] MC 85r1: neft
[100] HP 31v15:
eger nefs iki olsa bir sīmāba
olur ʿaḳreb ėrişür uşbu āba
[101] MC 85r2: –
[102] MC 85r2: olurlar. HP 31v16: bu dört şeyʾ zībaḳla bėş oldı
[103] HP 31v16 and MC 85r2: birbirine
[104] HP 31v16: oldı. MC 85r2: olurlar
[105] MC 85r3: anıŋ
[106] HP 31v17: ki her birine dėdiler anuŋ ad
[107] MC 85r4: birisi
[108] MC 85r4: anıŋ
[109] HP 31v18: biri şems biri anuŋ ḳamerdür
[110] MC 85r5: geçürse
[111] HP 31v19: bularla sen geçürme rūzgāruŋ
[112] MC 85r6: varursa
[113] HP 31v20: ki zīrā varur anlar bād u nāra

KÇ 67r

42 ėşit ėmdi yėne[114] bir söz nihānī
ki ḥikmet aŋlayanlar bilür anı[115]

43 bilüŋ ėmdi nėden ʿaḳd olur ervāḥ
cesed olur[116] çıḳar dünyāya her gāh

44 eger zācıla[117] zībaḳ olsa tedbīr
ḥadīd olur ėrişür luṭf-ı taḳdīr[118]

45 eger zācıla[119] ʿaḳreb olsa tedbīr
nuḥās olur yėr içinde o taḥmīr[120]

46 eger zācıla[121] zırnīḫ olsa tedbīr
beŋli şems olur ol rūḥ-ı taşvīr

47 eger şebb ile zırnīḫ olsa tedbīr
olur ḳaşdīr[122] ḳamu ol aŋla bir bir

48 eger şebb ile ʿaḳreb olsa tedbīr
raṣāṣ olur türāb içre[123] bulup yėr

49 eger şebb ile[124] ʿabd olsa ḳurebā[125]
ḳamer olur ḳamu ol rūḥ-ı aʿlā

50 eger zırnīḫ [ile][126] ʿaḳreb olsa tedbīr
bu ikiden olur pes[127] cümle iksīr[128]

51 gişi ėdinse bu esrārı maʿlūm
türāb ʿilminden ol olmaya maḥrūm

52 aŋa keşf ola çün şunʿ-ı ilāhī
siline ḳalbinüŋ ẓıll-ı siyāhī[129]

der beyān-ı ʿilmü'l-iksīr[130]

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[114] HP 31v21: dėyem
[115] HP 31v21: ki cümle ḥikmet ehli aŋlar anı
[116] HP 31v22: olup
[117] MC 85r10: zāc ile
[118] HP 31v23: beŋli şems olur ol rūḥ-ı taşvīr
[119] HP 31v14: zācla. MC 85r11: zāc ile
[120] This couplet is in HP 31v14. It is as follows:
eger zācla ʿaḳreb olsa tedbīr
nuḥās olur yėr içinde o taḥmīr
[121] MC 85r12: zāc ile
[122] MC 85r13: ḳażdīr
[123] MC 85r14: içinde
[124] HP 31v25: şebbile
[125] Ms. قرابا<ḳurābā>. HP 31v25 and MC 85r15: ḳurebā
[126] HP 31v26 and MC 85r16: ve
[127] The dots of letter /پ/ in KÇ were indicated above the baseline, not below.
[128] HP 31v26: bu ikiden olur ėmdi iksīr
[129] HP 31v28: siyāḥī
[130] MC 85r19: der beyān-ı iksīr

MC 85v **53** ėşit ėmdi sözüm ey ṭālib-i iksīr
be-ġāyet gizlüdür ʿālemde bu sırr[131]

54 ʿamel üçdür bilüŋ bu ʿilm içinde
ḫudā anı ḳoyubdur ḥilm içinde[132]

55 çü[133] ʿaḳd[134] ėder ikisi aŋla taḳrīr
biri kīmiyādur ėmdi eyle tedbīr[135]

56 adı kīmiyā velī bir şey durur ol
ḳamu ervāḥ içinde ḥayy durur ol[136]

57 olur ḥallile ʿaḳd gendüzinden
ciger ḳarasına beŋzer yüzinden[137]

58 ve illā saḥḳ ėdicek zerd olur ol
ki her eşyā içinde ferd olur ol[138]

59 zücāce beŋzer anuŋ ḥadd-ı ẕātı[139]
ḳamular andan alurlar ḥayātı[140]

KÇ 67v **60** birisi zībaḳı ʿaḳd eylemekdür
birisi zırnīḫı naḳd eylemekdür[141]

der beyān-ı tedbīr-i beyāż

61 ėşit emdi dėyem tedbīrin anuŋ
ki taḳrīr ėdeyin[142] taḥrīrin[143] anuŋ

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[131] Ms. سیر<sīr>. MC 85v1: sırr
[132] This couplet is on the fourth line of HP 30v.
[133] MC 85v3: –
[134] MC 85v3: ʿuḳād
[135] This couplet is on the sixth line of HP 30v. It is as follows:
ʿuḳād ėder birisi aŋla taḳṭīr
biri kimyādur ėmdi eyle eyle tedbīr
[136] MC 85v4: ki her eşyā içinde ferd olur ol. This couplet is on the seventh line of HP 30v. It is as follows:
ol kimyā velī bir şeydür ol
ḳamu ervāḥ içinde ḥayy durur ol
[137] This couplet does not exist in MC. The couplet is on the eighth line of HP 30v. It is as follows:
olur ʿalīle ʿaḳd gendü özinden
ciger ḳarasına beŋzer yüzinden
[138] This couplet does not exist in MC. The couplet is on the tenth line of HP 30v. It is as follows:
ve illā saḥḳ ėdicek redd olur ol
ḳamu eşyā içinde ferd olur ol
[139] MC 85v5: ḥadd ü ẕātı
[140] MC 85v5: ḳamu andan alur alan ḥayātı. This couplet is on the ninth line of HP 30v. It is as follows:
zücāce beŋzer anuŋ ḥadd-ı ẕātı
ḳamer andan alur cümle ḥayātı
[141] This couplet is on the fifth line of HP 30v.
[142] MC 85v8: ėdelüm
[143] MC 85v8: tedbīrin

62 şebbi al daḫı[144] üç gez eyle taḳṭīr
hem arżiyyesine vėr eyle tekrīr[145]

63 alup ṣaḳla bu ṣuyı ehl-i elfāẓ
dėdiler bu durur mā'-ı mübeyyaż[146]

64 yaşıl zācı daḫı al eyle taḳṭīr
ḳatup arżiyyesine eyle tekrīr[147]

65 pes üç gez bunı daḫı eyle tedbīr
alup[148] ṣaḳla bu durur[149] mā'-ı taḫmīr[150]

66 al ėmdi zībaḳuŋ yüz dirhemini[151]
bėş[152] üsrüb ḳat aŋa çekme ġamını

67 daḫı al yėdi cüz hem mā'-ı ebyaż[153]
ki dėnmişdür aŋa mā'-ı mübeyyaż

68 bunuŋla eyle teşmī' ol[154] sīmābı
ki ġarḳ olınca vėrgil aŋa ābı[155]

69 kesile tā kim[156] anuŋ pür[157] vebāli
ḳanad uçmaġa ḳalmaya mecāli

70 yėdi yüz ābı içürgil aŋa[158] hem
ḳurut saḥḳ eyle[159] anı ḳarşu muḥkem

71 alup andan daḫı ẕevb eyle anı
ḳamer olur çıḳar ol rūḥ-ı ṣānī

der beyān-ı tedbīr-i taḫmīr[160]

72 dėyelüm yėne pes bir dürlü tedbīr
bunı daḫı ḳılalum size taḳrīr

MC 86r **73** alup ẕevb eylegil zırnīḫ-i aḥmer
yėdi yüz dirhem al mā'-ı muḥammer[161]

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[144] MC 85v9: al ėmdi şebb
[145] MC 85v9: taḥrīr
[146] Ms. مبياض<mübeyyāż>. MC 85v10: mübeyyaż
[147] MC 85v11: arżiyyesine ḳatup eyle taḥrīr
[148] MC 85v12: aluban
[149] MC 85v12: budur
[150] Ms. تحمير<taḥmīr>
[151] MC 85v13: di[r]hemini
[152] MC 85v13: pes
[153] MC 85v14: āb-ı ebyaż
[154] MC 85v15: o
[155] MC 85v15: ki ġarḳ olınca vėr aŋa bu ābı
[156] MC 85v16: ki
[157] MC 85v16: bir
[158] MC 85v17: aŋla
[159] MC 85v17: ėt
[160] MC 85v19: der beyān-ı taḫmīr
[161] MC 86r2: mā'-ı aḥmer

74 bu ābıla ḳıluŋ aŋa tīmārı
ḳoyup gitmez ola ol daḫı nārı[162]

75 nėtekim eyledüŋ sīmāba tīmār
bu daḫı tā kim ola ḳāyimü'n-nār

76 pes andan bunı kim[163] ẕevb eyle muḥkem
ḳamu şems olur ol rūḥ-ı mükerrem

KÇ 68r **77** gele[164] ey ṭālib ʿilm-i ilāhī
gider mirātuŋ[165] üstinden telāhī

78 belki[166] olmaz cesedden[167] ḫāk-i kīmiyā
nėçe[168] biŋ yıl dönerse ger bu dünyā

79 kitāb içre ʿameller gerçi çoḳdur
ve illā kimseye hīç nefʿi yoḳdur

80 budur bildigümüz dėdük ṭapuŋa
duʿālar eyleyüp hem ḥażretüŋe

81 bizüm eksigümüz çoḳ bī-nihāyet[169]
siz illā setr ėdüp ḳıluŋ ʿināyet

82 daḫı bizi unutmaŋuz duʿādan
ki vėre Ḥaḳḳ şifā cümle ʿinādın[170]

83 bu sözi bu arada ḳılduḳ tamām[171]
Ḥaḳḳa ḥamd olsun[172] ḥabībine[173] selām

3.3.2. The English Translation of the Text

This is the treatise of ʿĀşıḳ Paşa

KÇ 65v **MC 84r** **HP 30r** **01** First, let us remember the name of God. Let us make the country of the soul and the heart prosperous.

02 It is God to create all the universe, to bring the earth into existence, and to rotate the skies.

03 He himself is the one, but his creating is immense and also he neither has a compeer and a partner like him.

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[162] Ms. یاری<yarı> MC 86r3: nārı. According to the context, the correct form should be "nārı".
[163] MC 86r5: –
[164] MC 86r6: gelse
[165] MC 86r6: merʾenüŋ. According to the context, the correct form should be "mirātuŋ".
[166] MC 86r7: bilüŋ
[167] MC 86r7: cesedin
[168] MC 86r7: nėce
[169] MC 86r10: bizüm eksikligümüze çoḳ nihāyet
[170] MC 86r11: şefāʿat vėre ḥaḳḳ cümle ʿinādın
[171] MC 86r12: ḳodı bu arada bu sözi tamām
[172] MC 86r13: ola
[173] MC 86r13: resūlına

04 The beloved of God is Muḥammad Muṣṭafā. He is the water-crowfoot plant, *ranunculus aquatilis*, for the country of the soul and the heart.

05 He is the soul to those who asked for a favor. He is the sultan of the prophetic throne.

06 There is no end to praise him, because God showed him the right way.

KÇ 66r

07 Abu Bakr, ʿUmar, ʿUthman, and all saints are also the companions of Prophet Muḥammad.

08 Take all the greetings particularly! Take the greetings to the companions of Prophet Muḥammad as well!

On the explanation of oil and water

09 Listen, if God of all creation commands me, I will say a pleasant word to you now.

10 The commandment belongs to him, because he is the sovereign and has no partner, vizier or army.

11 He is the almighty and there is no limit to his power. He creates whatever he wishes and his creating is immense.

12 He created oil and water under the ground, and there is no account to his power.

13 He also grows plants on the ground. He brings them to life with oil and water.

14 Since every plant has oil, they all become juicy as well.

15 God creates the animals as well, gives them grass from the greenery.

16 And then they are all brought to life by him. Each of them loves him more than their lives.

17 Though these also contain soil, they contain oil and water as well.

MC 84v

18 Whatever is in the world, all the secrets are known from these two.

19 One of them is related to the wind and the other one is related to the fuller's earth.

20 All the stones arise out of these two. Everywhere is decorated with these two.

21 One of them becomes good from heat and another one becomes rain from damp.

22 O friend! Then, those who dwell in the spiritual world come into the world.

23 O dervish! They live in the world, emerging in a wide variety of species.

24 Sometimes the arsenic and the sulphur arise out of these, sometimes the vitriol and the alum arise out of these.

KÇ 66v
HP 30v

25 The origin of the alum and the vitriol is the salt, but this is the origin of the coalescence.

26 These two are five kinds of the chemicals. Some of them are good and some are bad.

27 If these two things fall into the uterus and are equal, the life emerges from these.

On the explanation of essences

HP 31v

28 Listen to the explanation of this treatment now! I will teach you its secret.

29 Whatever it is, let us say it in the presence of you, since we discovered these secrets.

30 Know why the salt is in the soil now! By mixing in water, it becomes fluid.

31 Its way drops by a white soil. That soil holds it and does not give it over to the water.

32 The alum becomes the tribute land by staying there. Listen now, we will say the origin of vitriol.

33 If the red clay is equal to the salt, the vitriol is fermented by staying there.

34 Now that you found out what the vitriol and the alum are, you can learn how the arsenic and the sulphur consist.

35 If the quicksilver and naphtha are together, the red arsenic comes into existence in the soil.

MC 85r

36 If two naphthas correspond to a quicksilver, the sulphur occurs and reaches to this category.

37 Know that these four things become five with the mercury! They often become peers to each other.

38 The six substances consist of these five chemicals, each of them is given a name.

39 One of them is gold and one is silver. They are esteemed among all substances.

40 But the four of them are incomplete. Let them live their life.

41 You should never be fooled by these! Because these reach to the wind and to the fire.

On the explanation of substances

KÇ 67r

42 Now listen to the secret word again! Those who understand the wisdom know it.

43 Now find out why the essences coagulate! They become substance and always come into the world.

44 If the vitriol and the mercury are treated, the iron appears at the discretion of God.

45 If the vitriol and the sulphur are treated, the copper forms in the soil by that reddening.

46 If the vitriol and the arsenic are treated, a speckled gold appears from this depicted essence.

47 Understand one by one that if the alum and the arsenic are treated, the tin occurs!

48 If the alum and the sulphur are treated, the lead occurs by finding itself a place in the soil.

49 If the alum and the quicksilver are near, silver forms from this excellent essence.

50 If the arsenic and the sulphur are treated, then all the elixirs derive from these two.

51 If a person acquires these secrets, he will not be deprived of the earthly science.

52 May one discover God's power of creation! May the black shadow of his heart be wiped!

On the explanation of the science of the elixir

MC 85v

53 O those who seek after the elixir! Listen to my words now: This secret is very confidential in the world.

54 Know that there are three practices in this science! God left it in mildness condition.

55 Understand the statement since two of them coagulate and alchemy is one of them! Take measures now!

56 Its name is alchemy, but it is something that exists among all the essences.

57 Solution and coagulation occur spontaneously. It looks like a liver from the surface.

58 But when it is triturated, it turns yellow and everything in it becomes one.

59 Its origin is similar to glass. They all take life from it.

KÇ 67v

60 One of them is to coagulate the mercury and another one is to turn the arsenic into cash.

On the explanation of the treatment of the white color

61 Listen, I now will teach its composition and tell its treatment.

62 Take the alum and distill it three times! Repeat by applying it to the soil in the same way!

63 Take this water and keep it! The master of the words said that this is the whitened water.

64 Take the green vitriol and distill it! Repeat it by adding to its soil!

65 Then treat this three more times! Take and keep it! This is fermented water.

66 Now take a hundred dirhams of mercury and add five leads to it! Do not take its trouble!

67 Now take seven parts of white water, which is called whitened water!

68 Soak the quicksilver with beeswax! When it is submerged, give it water.

69 All its weight shall disappear, thus it should have no strength to fly.

70 Make it drink seven hundred water! Dry it up and triturate it against hardness!

71 Take it back and melt it! That second essence becomes silver and emerges.

On the explanation of the treatment of the fermentation

72 And let us tell some kind of treatment again! Also, let us explain this to you!

MC 86r

73 Take and melt the red arsenic! Take seven hundred dirhams of red water!

74 Clean it with this water! Do not let its red color fade away!

75 As you cleaned the quicksilver, so that this should also become the fixed quicksilver.

76 And then, melt it thoroughly! The angel Gabriel becomes the whole gold.

KÇ 68r

77 O aspirant one! If the divine science comes, the interest in entertainment over the heart is lifted.

78 Even if this world rotates for several thousand years, the soil, as an element, may not probably consist of the substance.

79 Though there are lots of practices in the book, there is no benefit to anyone.

80 By praying to your excellency, we said in your presence as follows: "This is what we know."

81 Our shortcomings are endless. May God do a favor by covering our shortcomings!

82 Do not forget us in your prayers! May God give healing to all obstinate!

83 By the way, we have finished this word. All praise be to God! Greetings be upon the beloved of God!

4. Glossary

This chapter is entitled as glossary and although it does not include every words of the text, it aims to list alchemy terms used in the treatise. Since there is a complete translation of the manuscript, this chapter presents alchemy terms in the form of an alphabetized list. The following list includes the words, the origin of the words, and their meanings. In addition, the couplet numbers in the critical edition of the words are also referred.

Āb	P. 'water' 12, 13, 31, 68, 70, 74.|| St. 1a; Redh. 3a.
ʿabd	A. 'quicksilver' 49.|| St. 833b; Redh. 1281b; Sig. 84b.
ʿaḳd	A. 'coagulation' 43, 55, 57, 60.|| Ullmann 1972: 263.
ʿaḳreb	A. '(alchemy) sulphur' 24, 34, 36, 45, 48, 50.|| St. 858b; Redh. 1311a; Sig. 84b.
Cesed	A. 'a substance; especially, any one of the seven primitive metals' 43, 78.|| Redh. 662a; Sig. 78b.
Dühn	A. 'oil' 12, 13, 14. || St. 549b; Redh. 931a.
Ecsād	A. '(pl. of *cesed*) chemical bodies; substances' 38, 39.|| St. 18a; Redh. 29a.
Eczā	A. 'elements, chemicals'26, 38. || St. 18a; Redh. 29a.
ervāḥ	A. '(pl. of *rūḥ*) essences' 43, 56.|| St. 39b; Redh. 74b.
gil-i aḥmer	PA. 'red clay' 33.
ḥacer	A. 'a stone; the philosopher's stone' 20. || St. 412a; Redh. 765b; Sig. 79a.
ḥadīd	A. 'iron' 44. || St. 413b; Redh. 772a; Sig. 79b.
ḥall	A. 'solution' 57. || St. 427b; Redh. 798b; Ullmann 1972: 262.
ḫarācī	A. '(land) subject to taxation' 32. || St. 451a; Redh. 836a.
iksīr	A. 'an elixir' 50. || St. 89b; Redh. 174a.
imtizāc	A. 'coalescence' 25. || St. 98b; Redh. 196a.

ḳamer	A. ‘(alchemy) silver’ 39, 49, 71.|| Sig. 86a.
ḳaṣdīr	A. ‘tin’ 47. || St. 973a; Sig. 85b.
ḳāyimü’n-nār	AP. ‘fixed quicksilver’ 75. || St. 950a.
kīmiyā	A. ‘alchemy’ 55, 56. || St. 1615a; Redh. 1070b.
milḥ	A. ‘salt, chloride of sodium’ 25, 30, 33. || St. 1307b; Redh. 1968a; Sig. 88b.
muḫammer	A. ‘fermented’ 33. || St. 1198a.
neft	P. ‘naphtha’ 35, 36. || St. 1414b; Redh. 2092b; Sig. 89a.
nuḥās	A. ‘copper’ 45. || St. 1389b; Redh. 2073a; Sig. 88b.
raṣāṣ	A. ‘lead’ 48. || St. 578b; Redh. 976a; Sig. 81a.
saḥḳ	A. ‘trituration, pulverization (in a mortar or on the friction plate)’ 58, 70. || Ullmann 1972: 262; St. 659b; Redh. 1043b.
şāb	P. ‘alum’ 25. Cf. şebb. || St. 720a; Redh. 1106a; ‘Euphorbia lathyris’ Sig. 44a.
şebb	P. ‘alum’ 24, 32, 34, 47, 48, 49, 62. Cf. şāb. || St. 729b; Redh. 1113b; Sig. 82b.
şems	A. ‘sun’ for ‘gold’ 39, 76. || St. 759b; Redh. 1136a; Sig. 83a; Ullmann 1972: 267; Forster 2016: 16a.
taḥmīr	A. ‘reddening’ for ‘the production of gold’ 45. || Forster 2016: 16b; Ullmann 1972: 262.
taḳṭīr	A. ‘to distill; distillation’ 62, 64. || St. 316b; Redh. 577b; Ullmann 1972: 264.
tedbīr	A. ‘to treat; treatment’ 28, 44, 45, 46, 47, 48, 50, 55, 61, 65, 72.|| St. 289b; Redh. 520b.
teşmīʿ	A. ‘a soaking with beeswax’ 68. || Redh. 551a; Ullmann 1972: 263.
sīmāb	P. ‘quicksilver’ 35, 36, 68, 75. || St. 717b; Redh. 1103b; Sig. 82b.
üsrüb	P. ‘lead’ 66. || St. 57a; Redh. 109a; Sig. 76b.
yaşıl zāc	TP. ‘green vitriol’ 64.
zāc	P. ‘vitriol’ 24, 25, 33, 34, 44, 45, 46. || St. 605b; Redh. 1000b; Sig. 81a.
zībaḳ	P. ‘mercury, quicksilver’ 37, 44, 60, 66. || St. 632b; Redh. 1022a; Sig. 81b.
zırnīḫ	P. ‘arsenic’ 24, 34, 46, 47, 50, 60. || St. 616a; Redh. 1008b; Sig. 81b.
zırnīḫ-i aḥmer	PA. ‘red arsenic (used by the alchemist)’ 35, 73. || St. 616a.
zücāc	A. ‘glass’ 59. || St. 611a; Redh. 1005a; Sig. 81a.

5. Conclusion

Both literary and non-literary works in verse and prose written during and after Old Anatolian Turkish show how the phonetic, morphological and orthographic characteristics of the historical Turkic languages develop. In addition, the non-literary works, i.e. scientific works present the technical terms related to the subject field. Although *Risāle-i Kimyā* consisting of 83 couplets is one of the shortest works written by the famous Turkish poet ʿĀşıḳ Paşa, it offers valuable technical vocabularies on the science of alchemy. When these technical vocabularies on alchemy are examined, it can be clearly seen that the treatise in question embodies Arabic and Persian-origin lexical items. Considering Greco-Islamic alchemical lore in the Ottoman world, it will be understood that Turkish written sources on alchemical knowledge are a continuation of this long tradition. To conclude, this paper is a preliminary study to edit a Turkish alchemical text. It should be noted that numerous alchemical texts are preserved in manuscript libraries in Turkey, and still remain to be studied.

ABBREVIATIONS

A.	Arabic
AKDTYK	Atatürk Kültür Dil ve Tarih Yüksek Kurumu
Fol.	Folio
HP	ʿĀşıḳ Paşa, *Risāle-i ʿĀşıḳ Paşa der Ḥaḳḳ-ı Kimyā*, Hasan Paşa Public Library in Çorum, ms. no. 18 Hk 2889/3
KÇ	ʿĀşıḳ Paşa, *Hazā Risāle-i ʿĀşıḳ Paşa*, Süleymaniye Manuscript Library, Kara Çelebizade Collection ms. no. 359/11
MC	ʿĀşıḳ Paşa, *Hazā Risāle-i ʿĀşıḳ Paşa*, Atatürk Library of the Istanbul Metropolitan Municipality, Muallim Cevdet Manuscripts no. K. 180/16
P.	Persian
Redh.	*A Turkish and English Lexicon: Shewing in English the Signification of the Turkish Terms*, Redhouse 1890
Sig.	*Arabisch-deutsches Wörterbuch der Stoffe*, Siggel 1950
St.	*A Comprehensive Persian-English Dictionary*, Steingass 1892
T.	Turkic
TDK	Türk Dil Kurumu

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